THE PACIFIC

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MISSING THE PERFECT THING.

It may be misery not to sing at all
And to go silent through the brimming day.
It may be sorrow never to be loved,
But deeper things than these beset the way.

To have come near to sing the perfect song
And only by a half-tone lost the key,
There is the potent sorrow, there the grief,
The pale, sad staring of life's tragedy.

To have just missed the perfect love,
Not the hot passion of untempered youth,
But that which lays aside its vanity
And gives thee for thy trusting worship, truth.

This, this it is to be accursed indeed;
For if we mortals love, or if we sing,
We count our joys not by the things we have,
But by what kept us from the perfect thing.

—Paul Lawrence Dunbar.

THE PACIFIC

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"A STRAIGHT-FORWARD STATEMENT TO FAIR-MINDED THINKING PEOPLE."

We presume many of the readers of The Pacific have seen this caption. We take it from a temporary publication, misnamed "The California Defender," published in Oakland and distributed at thousands of homes in this part of California.

"The California Defender" is not a defender of California, but of certain interests in California that are doing untold damage to the state—interests, which if allowed to go on their way unchecked, would wreck the state. It is a defender of the iniquitous liquor traffic.

With reference to the proposed prohibition amendments and under the caption quoted, this misnamed publication says:

"Well-meaning and fair-minded people may differ as to method, but it is difficult to comprehend how any right-thinking, law-respecting person can advocate wholesale confiscation and destruction of property without compensation; how any man or woman, with a proper regard for the welfare and prosperity of California can advocate or vote for measures which would mean the sudden and sweeping destruction of industries built up under the sanction of the law and with the encouragement of the Federal, State and Local Governments.

"The people of any community look with detestation upon the individual devoid of reason and common sense who, by means of the torch or dynamite, would destroy the lives and property of other people. Yet, wherein does this kind of individual differ from the person who would deliberately go to the ballot box and, by his or her vote, wreck fortunes, destroy homes, reduce incomes, raise taxes, take from thousands of wage earners their employment by which a livelihood is provided for the women and the children dependent upon them in 58,600 California homes."

Now, if a brewer or a saloon keeper had written the foregoing we would know at once what was blinding him; but inasmuch as the editor of "The Defender" is a man supposed to know better, and one not interested in the liquor traffic unless as a big-feed writer in its defense, we wonder what it is in his make-up that renders it impossible, seemingly, for him to see straight.

His charge is indirect, and yet it is as plain as if direct —that the men and women who go to the polls and vote for the proposed amendments are on a level with incendiaries and dynamiters. He puts that forth to fair-minded thinking people. Does he think his readers are fools? Is he himself an imbecile? Why does he ignore the wrecking of homes and fortnues, and happiness, and even thousands of lives every year, and the enormous increased burden in taxes because of the crime and poverty entailed by the liquor traffic? Who is doing the wrecking? Fair-minded thinking people can have but one answer. The wreckers are the liquor interests and the people who allow the damnable business to continue. We write it as something that does not admit of intelligent contradiction, that no well-meaning logically-reasoning man who will inform himself can for an instant defend the liquor traffic—unless he does it in his own selfish interests. And the selfish man cannot be called well-meaning. He hasn't the interests of humanity at heart. Plainly speaking the motto of every selfish man is: Every man for himself and the devil take the hindmost.

Now we are not saying this sweepingly of the men who stand by the iniquitous traffic—many are only short-sighted; they lack information; haven't reasoned deeply on the subject.

"The Defender" would scare the people by the statement that men will be thrown out of employment to such an extent that conditions will be terrible. For many months The Pacific has been publishing articles showing that similar dire things predicted in other states, if prohibition carried, never happened—never approached a happening. And men who feared, though without good reason, that they might happen, laugh now at their fears, and at those persons elsewhere who are fearing them now.

"The Defender" speaks of "the sudden and sweeping destruction of industries built up under the sanction of the law." Nonsense! These industries have had warning long time in this state. This is only the specious plea of men determined to fight to the last ditch no matter what terms were offered them.

Fourteen months is a reasonable time for the saloon man to close up his business after these wears of warning. Three years and two months are sufficient for the wine-grape growers,—long squeezed and swindled by the wine manufacturers—to put themselves in better shape for a livelihood than they now are.

"The Defender" writes as he does, utterly ignoring the fact that when a herd of animals is found infected with a disease deadly in its effects on human life, it is slaughtered without regard to time or loss. That the liquor traffic is a death-dealing thing cannot be intelligently contradicted.

It is amazing to see on the editorial page of the so-called "California Defender" the name of a man long identified with one of the daily papers hereabout. It is to be hoped that such limping reasoners will not in the future have to do with any paper going daily into thousands of homes. Thought and life need safe-guarding.

How often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "Blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

OUR RELATIONS WITH JAPAN AND CHINA DISCUSSED AT A CONFERENCE IN YALE CLUB ROOMS IN NEW YORK.

Mission Board Secretaries, Christian laymen, and missionaries from China and Japan had a conference at the Yale Club in New York City one day last week on the Relations of America with Japan and China. In order that there might be freedom of discussion the conference was a private one. The following statement was given to the New York daily papers:

An informal conference was arranged for by the World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America, in order to secure accurate information and carefully consider the great moral issues involved in the relations of America and the Orient, and the responsibilities of American Christians in these matters. Such men as Bishops Roots and Lewis and President Lowry, of China; Bishops Harris and Tucker and Dr. Dearing, of Japan; Dr. Robert E. Speer, Mr. Mornay Williams, Bishop Lloyd, and Gov. Baldwin, of America, were prominent in the discussions.

The problems considered dealt not only with the unfair treatment of Japanese and Chinese in America, but with the relations of Japan and China, and with the question of America's right attitude in these difficult matters. It was shown that the alleged menace to America of large Japanese immigration has been completely solved by Japan's faithful administration of the "gentlemen's agreement," that 15,139 more Japaneses males have left America during the past seven years than have arrived. The alleged clash of Japanese and American policies in China was looked at from many new angles.

Three resolutions of general interest were passed. The first calls upon the President and Congress "to create a non-partisan commission of not less than five members, whose duty it shall be to study the entire problem of the relations of America with Japan and with China," and "to invite the Government of China and the Government of Japan each to appoint similar commissions." If such commissions should be appointed, it is the opinion of this conference that the American commission should meet the commissions of Japan in their respective countries.

The second resolution endorsed the bill proposed by the American Bar Association for enactments by Congress providing for the adequate protection of aliens. Because of the lack of such a law, the Federal Government is not able to fulfill its treaty pledges. The resolution provides for a committee to bring this matter properly before the President and Congress.

The third resolution affirmed the importance of "establ- and public unbiased and accurate information as to the Eastern affairs for the purpose of supplying to the press and public unbiassed and accurate information as to the progress of events in China and Japan, and their relations to the United States," which resolution was referred to the Federal Council of Churches and the World Alliance.

The conference closed after six hours of intensely earnest discussion and thought with the conviction that a good beginning had been made, and that similar meetings should be held from time to time, where representative Americans from Japan, China, and America could meet each other face to face, and exchange experience, information, and opinion with utmost freedom and frankness.

THE CENTENNIAL OF HARVARD DIVINITY SCHOOL.

Pacific Theological Seminary in Berkeley is celebrating its semi-centennial this week. Last week the Harvard Divinity School celebrated its centennial—the one hundredth anniversary of its recognition as a professional school distinct from Harvard College. The Boston Transcript states:

The alumni do not admit that the school is only a century old, for they date its foundation back to October, 1636, when the General Court of the newly settled colony voted money to establish the college, "dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." Instruction in theology was given in the college from the time of its first opening, and the first professorship instituted was the Hollis professorship of divinity, established in 1721. The differentiation of the divinity school from the college was very gradual, and for many years previous to 1816 students for the ministry were registered as "resident graduates," spending a single year in the advanced study of Hebrew, reading the Greek Testament, and in the discussion of theological and moral problems. Indeed, the late Dean Everett's witticism was at least half true when he claimed that the divinity school represented the original foundation of 1636, and that the college as we know it has developed out of the divinity school.

The year 1816 does, however, make an important epoch in the history of theological education in Cambridge, and the beginning of a new era, for in that year the divinity school was definitely distinguished from the college, though the divinity faculty was not formally organized until 1819. On Feb. 3, 1916, a committee appointed by the corporation issued an appeal for subscriptions for the extension of the means of theological education in Cambridge. The letter states that the president of the university has officially declared that "neither the object, nor the consequence, 'of enlarging the theological funds of the university, is to be the communication of a sectarian character to that institution, or to inculcate the pecularities of any sect,' but that the beneficient and laudable design is 'to place students of divinity under the most favorable circumstances for inquiring for themselves into the doctrines of Revelation.' "

A little later a group of alumni issued a call for the organization of a society to raise money for this purpose, which resulted in the formation of the "society for the Promotion of Theological Education in Harvard University" or July 17, 1816. In the corporation records for Oct. 18, 1816, appears for the first time the mention of "the Theological Seminary of the University." The first class from the school graduated in December, 1817. The Society for Promoting Theological Education in Harvard University (as it is now known) is still in existence and holds in trust certain funds for the benefit of the school. Under its auspices a hundred years ago an endowment fund was raised, considerable for those days, and ten years later it secured the money for Divinity Hall.

The Non-Sectarian Spirit.

It is interesting to note how strongly the non-sectarian spirit was emphasized from the very beginnings of the school. The constitution, still in force, provides that "every encouragement be given to the serious, impartial and unbiased investigation of Christion truth, and that no asset to the peculiarities of any denomination of Christians shall be required of either instructor or students." In 1817, the

Calvinistic Dr. Holmes and the Liberal Andrews Norton were both teaching, and Jared Sparks, a student in that year, writes to a friend, "Dr. Holmes's lectures are good, and none more fully attended. He seems sedulously to avoid everything like party religion." We hardly realize today, when some of the other leading theological schools of the country are at last approaching this unsectarian point of view, how progressive and fore-sighted were the men of a century ago who formulated so novel a theory of theological education. That ideal was, not unnaturally, accepted by few save the liberal churches, and so the divinity school became the chief source of supply for the Unitarian pulpits of the country, as well as the fountain of that great outburst of hymnody which is one of Harvard's important contributions to the religious life of America.' And because of this unsectarian position, combined with its exacting standards of scholarship, the school has always been small in numbers, its influence both through the pulpit and as a leader in theological education being entirely disproportionate to iits student enrollment.

Today the school is passing through another period of great significance. Never has it been better fitted to serve the spiritual and intellectual life of the churches; never before has it had so large or well equipped a faculty. Its great principle of unsectarian and unbiased study of theology is in a fair way to widespread adoption. Few places in the world offer better facilities for the attainment of high scholarship in theological discipline. Few semniaries have nobler traditions of clear thinking and of spiritual insight. Men of many minds, and of more various origins than of old, now resort to the school, the influence of which is greatly widened by the recent affiliations with it of Andover, the Episcopal Theological School, Boston University School of Theology, and the Newton Theological Institution.

THE CHANGED CROSS.

C. N. Queen.

Some one has said, "a certain amount of opposition is a great help to a man; kites rise against and not with the wind."

It is a common error to choose the way of least resistance. Even then many fall into that other error of surrender, wishing they had some other chance, or place, or job, or city to live in.

Because of poverty, hard work, low wages, loss of property, suffering, sickness, calamity, men often lose faith, doubt, murmur, cry out, despair, saying, "My punishment is greater than I can bear." They are ready to quit and give up.

Some years ago Henry Altemus of Philadelphia put forth a miscellaneous collection of poems without giving the author's name to a single one of the number. The book was titled: "The Changed Cross." This name being given from the first poem in the collection. The story of this particular poem is something like the following:

Sad of heart, wearied with conflict, strife and discipline, doubting, almost despairing, one cries, "My cross I cannot bear." To him his cross seemed heavier than those of others. Said He,

"Oh! if I might another burden choose,
Me thinks I should not fear my cross to loose."

Then comes a silence! A pause! A heavenly light!

"Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air."

Then One, more fair than all the rest, came gently, saying, "Follow me, I am the way."

Leading the sad hearted one far above beneath a canopy of love, he showed him crosses of many shapes and sizes, large and small.

Attracted by a beautiful, little one, with jewels set in gold, he thought this would be easy to wear. Quickly taking the sparkling jeweled cross, his frame shook beneath its weight.

Laying it aside, he looked again. One by one the crosses were slowly passed by, till a lovely one was spied.

"Fair flowers around its sculptured form entwined,
And grace and beauty semed in it combined,"

wondering that so many should have passed it by. But this cross soon made its hidden sorrows known. Thorns lay beneath those flowers an colors, and he said, "This cross I may not bear."

So it was with each and all around. There was none to suit his need. Laying the heavy burdens down, he began to weep.

Then said the Guide; "No Cross, no Crown."

At length he raised his saddened eyes to his Guide, who, knowing his sorrows, bade his doubts depart, saying,

"Be not afraid, trust in me,—
My perfect love shall now be shown to thee."

With lightened eyes and with willing feet, he turned himself about to his earthly cross. As he did so, behold you, there, "in the prepared, appointed way," there appeared a cross of plainest form, having on it inscribed words of love only.

Lifting it, he felt it to be the only one of all the many there that he could feel was good to bear.

Holding it thus, there rested on it a heavenly brightness, when, he recognized his old cross again!

But how different now! Now it is precious! For him no other is better! His way—God's way—is best! And the poem concludes:

"And so what e'er His love seems good to send,
I'll trust it's best, because He knows the end."

EFFECTS OF THE WAR ON ENGLAND MATERIALLY AND MORALLY.

William C. Allen.

The Material Effect.

England has not been hit as hard during this terrible war as have the other belligerant countries, but the following may indicate some of the material damage that has resulted in England within the past two years.

Country Life Shows Damage More Than London Does.

When you get into English country life you see more of the effects of the war than in London. The railway carriages are not only crammed with the innumerable parcels that the travelling Englishman loves to trouble himself with, but with hordes of soldiers. The officers often ride first class, and some of them are no doubt for the first time spending their money for this unusual experience. Queer tales I have heard; thus a little lady with her child entered a first class carriage and found sprawled out on the seats a huge young officer, who condescendingly said to her "Madam, this is a first class carriage." She quickly re-

plied "Yes, thank you, I know it is; I am accustomed to first class carriages." He bolted and was seen no more. Notices are pasted all around the compartments warning the public to avoid conversation regarding the war because spies are everywhere, and thereby information may be conveyed to the enemy. Other labels, also under "The Defense of the Realm Act," ask the public to draw all blinds or curtains after dark lest German bombs attack a moving train. The ticket collectors on trains and platforms are often women. Young girls pull about the tea stands at the stations and dispense tea and cake to the thirsty and hungry public. Some time from the rushing trains you catch glimpses of training camps with long lines of men training for the war. The platforms of the stations of the larger towns are often khaka color owing to the innumerable soldiers in view. When you drive through the beautiful rural districts, you at times hear the sharp voice of the drill master across peaceful meadow or lovely sward. Occasionally you see long rows of stuffed bags suspended about the height of a man from the ground. These are for bayonets; the young soldier jabs at them so as to know how to thrust an enemy. Meanwhile he is taught anatomy, so that he may learn "the vital places in the stomach of a man," so as to stick his foe. Frankly, I think it is a hideous national education.

The countryside is drained of men, the fields are illy tilled in many places. Feeble old men and women and children are at work, where hardy yokels used to toil in the days of peace. Well do we remember a certain midland station where some forty men with evidently unwilling step followed a young sergeant as he led them like so many sheep to the slaughter. They had not yet donned their khaki uniform. They looked crest fallen and scared except one poor fellow who sheepishly tried to laugh. A frightened woman clung piteously to one of them whilst waiting for the train to carry them away. What were their thoughts? they thus be lead off to kill other poor, limp, scared peasantry from other lands who never did them wrong? Did What did King and Country mean to them? Why should such thoughts as these claim them? They looked like the dregs of the countryside, yet they have souls. They were simply following the better cannon fodder that already had been offered on the alter of Mars.

Shortage Of Men Everywhere.

The shortage of men is everywhere apparent. The big hotels employ many women in almost every capacity except that of porters. These feminine workers do not always receive much pay. I asked a bright young "lift" woman one day what she got per week. "Ten shillings," she responded, "and it is very little, for I do a man's work." In truth, she did; one day I saw her lifting some big heavy travelling bags for a tall young officer and offering to carry them to his room for him. He took it all as a matter of course. The great banking houses are employing many girl clerks, for frequently fifty per cent or more of the regular staffs are at the front. One day I went into the Appeal Tribunal in the House of Parliament, to which men came up to offer excuse as to why they should not leave their business and join the colors under the Military Conscription Act. Among the cases that came under review whilst I was present was that of a young man 28 years of age, whose employer was offering testimony as to his importance in the business. Finally it came out that in his particular department of the firm there had been fourteen men employed, but now only lads or children were doing their work except the applicant for exemption, who was overseer. The other thirteen men had gone into the army. Upon hearing this, the military representative declared he would not demand the last man, and he was accordingly exempted. All other applicants whilst I was watching the proceedings were refused exemption.

Several times while I was in London I was in the office of one of the great Banking Companies that cash letters of credit for American travellers. Often in days gone by have I seen that room so filled with tourists that it was difficult to get round it or be waited on. This year not once did I see any Americans excepting ourselves. All was as still and subdued as a sleepy country bank. Not once in Ireland or England did we meet an American tourist, where in anti-war days both town and country had swarmed with them.

Food Problem.

The dear food problem in England, whilst probably not as bad as in Germany, is a frightfully serious one. Recently the Women's Co-operative Guild published evidence of the disastrous reduction in the standard of living in the families of artisans, clerks, and others, due to the rise in the price of food. The increase in the cost of food since the war began has been over 60 per cent; bread has gone up 45 per cent, tea 50 per cent, granulated sugar 160 per cent, eggs 53 per cent, potatoes 86 per cent, meats 60 to 115 per cent, household flour 48 per cent, even fish, owing to few men now being engaged in fishing, has gone up 81 per cent, coals in many places have advanced over 100 per cent.

Truly the poor of England have a sorry prospect ahead for the coming winter! Not long ago the purchasing power of a pound was officially declared to be but 12 shilings 6 pence, as compared to its regular value of 20 shillings at the outbreak of the war. The workers bitterly resent these conditions. Their babies do not have milk; their children live on bread; the mothers and children in many instances almost starve in order that the working members of the family may have sufficient food to keep up their efficiency. It is true that the big wages of munition workers and the large "separation allowances" granted to families of soldiers will in many cases neutralize these conditions, but the fact remains that millions of others are suffering terribly as a result of the war. Their wages have not advanced in proportion to the rise in the cost of living. Meanwhile, the Government can do little for these unfortunate people, who see huge profits going into the coffers of contractors, ship owners and armament manufacturers, many of whom are allied by business, social or other ties to members of Parliament and the Government. It is the old story in every country in the time of war. There is the usual transfer of assets from the pockets of one set of people to those of another, mostly from the tax payers to the contractors and war bankers, the Government practically in its capacity of tax gatherer acting as agent through whom this transfer of assets is made.

Great Loss To National Vitality.

The loss to national vitality, as well as to national wealth is exceeding great. To illustrate: I was one day talking with a nurse in a private hospital for wounded soldiers, when she incidentally remarked, "We have a great many men without legs there." Her tone was quite a matter of fact. I also remember what a nurse from Cairo, Egypt, said of the Australian boys who, going to that city from the An-

tipodes, indulged in the excesses of the East, which made them "rotten" in body and mind. The vile conditions growing out of the unhallowed system of war as dsicovered in the Colonial troops bound for Gallipolli were both hinted at and occasionally publicly alluded to one year ago I was in Australia.

Frequently when in London this year I would see the crowds at Charing Cross or other stations waiting to watch the thousands of wounded soldiers arriving on stretchers direct from France. The London daily newspapers constantly print with smallest type the long lists of dead and wounded. Each day sees the British Empire alone losing on an average from 4000 to 5000 men.

One day in a London hotel I met a fine Canadian officer just from the front. I was the first man he had talked to since leaving France one day before. He said to me: Night before last I heard 4000 of the Canadian boys marching by, and going to their death. Our losses since Saturday week have been 17,000. I do not know what is going to become of Canada." Here he stopped speaking from emotion. Fnially he went on: "We are losing the best blood of Canada. Our people at home do not know what it means. Boys of eighteen years and upward, who ought to be near their mothers, have come out, thinking that they were on a holiday, and are being sent to the front and slaughtered. I do not know what is going to become of Canada."

On reaching home the writer is indeed sorry to see our own fair America at the beginning of all this sort of distress, which is the direct result of the mutual international fears that are built up through "preparedeness." Conditions with us are becoming just as they have been in Europe. We now see here, as it used to be in Europe, see pictures of our rich people in the newspapers posing as the patrons of national defense, or contributors to military enterprises, knowing full well that if trouble comes from such preparation for war the moneyed class will reap the profits created by oportunities to loan money at high rates or which are found in the advance of values that inevitably accompany war.

The Moral Damage.

We were one day sitting in a crowded Oxford Street motorbus, when there entered a strapping young soldier in Highland costume, with kilts and bare knees, accompanied by a slender young woman. The girl quickly found space, whilst the young man stood. Suddenly a rather delicate looking elderly gentleman arose and offered the soldier his seat; the latter blushingly declined, but the elder man insisted, exclaiming "I consider it an honor." Thereupon, with a decidedly foolish expression, the big soldier boy took his elder's place, whilst the latter stood. Some would think that a beautiful expression of appreciation of the soldier, but it certainly indicated, as do so many things in England today, that the military man has got on top. I confess that whilst he is new in his position of supremacy, the military assertiveness which so generally develops with wearing a uniform is in many respects not much different from that of Germany. Thoughtful men are asking what will be the ultimate position of the military man after England has been so long under his influence and sway. Some declare that England is destined either to militarism or revolution after the war; and many seem to think that of the two evils, revolution will be the least dangerous. I know of an English army officer who in conversation expressed his hope that democracy will be crushed out as a result of the strife; in his opinion, that will be the one great good growing out of it. Was he right, and what will bruised and cowed democracy have to say on the subject?

The Drink Evil.

The drink evil has occasioned painful anxiety in spite of Governmental efforts to control the traffic. There was an increased consumption of intoxicants amounting to over seventeen million pounds during the year 1915. Part of this increase was caused by the large taxation on beer, but most of it by the increased consumption of spirits, particularly among the poor. With millions of men fighting abroad, the home consumption of beer and spirits has enormously increased among women. Restrictions as to hours of sale and in other respects have to some extent neutralized the above conditions, but, without doubt, many poor distressed creatures are to an unprecedented degree indulging in the use of intoxicants.

Situation Of Young Women.

The situation of the young women munition workers in the great industrial centres is creating cause for profound sorrow among those who are engaged in social betterment. Many of these humble workers have left the more moraly sheltered occupations that formerly engaged them and have entered into a new life amid temptations that are inevitably connected with untried association. They are employed with thousands of other women in a business based on the destruction of human life. Such a business, so founded, reverses the normal intincts of the sex. These psychological and moral temptations are accompanied by that of earning more money than they have ever before received. I am told by cautious women, who are conversant with the facts, that the above conditions "most terribly lower the moral standard of these workers and that the moral downfall of large numbers of young girls has followed.

I know of one great muntion factory being opened with a wild orgy of free drinks to celebrate the occasion.

Impairment in Morals, Ethics, and Spiritual Conceptions.

The moral tone of a people is not developed by the excitment and strain of war. Only Christian ethics and obedience to New Testament teaching can do this. A writer in "The Challenge," the well known church paper of England remonstrates against the universal prayer for victory that is being offered in the churches at the present time. He says "When I think of asking God for victory, I think of it as asking Him that through the medium of huge shells fired from guns of enormous calibre, poisoned gas and bayonet attacks by men rendered insensible to war's horrors by rum, the number of dead and mutilated fathers, brothers, husbands and lovers among the German ranks may be greater than ours; that sorrowing and bitter mothers, sisters and sweethearts may be more numerous than here." This writer speaks the truth. A nation committed to such a line of thought becomes impaired in its morals, ethics and spiritual conceptions.

A disregard of the sanctity of human life is very apparent in England today. You cannot help being affected by this spirit. The continual newspaper references to losses on either side and to the methods as to how these losses have been brought about lower the national concience and the more generous emotions. There is detestation of the

Germans for discharging deadly gas on the battlefield, but there is joy when gas has been successfully used against the Germans. There is hatred of their enemies for bombarding England from Zeppelins, but there are Victoria Crosses for the lads who destroy life and property in German cities. Comments on statements in the newspapers that the Russians have at times taken no prisoners to the rear after capturing them are accepted as being after all not a very bad proposition. Such is the morally benumbing effect of war on a people who profess the name of the unresisting Christ. May I illustrate further; when the Zeppelin was brought down in the raid on London a few days before we left that city, there was great rejoicing. As the watchers saw the blazing vessel tumble to the earth the streets in some places echoed with cheers and with the National anthem. The lad, 21 years of age, who sent the huge air ship to destruction immediately received the Victoria Cross. It is true that a military funeral was accorded the sixteen killed Germans, and that the flying corp to which the young man belonged saluted the corteage as it passed. All of these things make fuel for the newspaper reading public; but we are not told whether the lad who killed those Germans participated in the salute accorded by his comrades in arms.

Such activities as the following are publicly lauded in England today. We are told that Lieutenant Rankema "led the way into the enemies trenches and shot several of the enemy; he then rushed a dugout and killed seven and captured fourteen men inside." Of course, this is war, and the Victoria Cross is the suitable reward for killing as many of your foes as you can, but is it possible for men to indulge in such things and afterward be morally the same? Can the community, and even the children, exalt such occasions and not be morally depressed thereby? A young soldier, a friend of a friend of mine, in the agony of witnessing the beastiality of the trenches of which he was compelled to partake, writes: "We have given in long ago, and drug our souls with talk of knightly deeds; I feel myself sinking into the darkness * * * I simply cannot think what would happen if I die."

Men can learn in times of war to joke and laugh over the killing of their enemies, just as they might about so many flies. One day the past summer the question as to how much prize money should be awarded Lieutenant Holbrook came up. He was commander of the British submarine that sunk the Turkish battleship Mesudieh in the Dardenelles. The newspapers with much gusto told of how the Lieutenant gave evidence about torpedoing the Mesudieh. There was considerable discussion regarding the number of men drowned, for the size of the bounty was dependent upon the number of Turks destroyed. Had 600 or 700 men been destroyed? Finally, Sir Charles Evans, Judge of the Court, declared "I do not think this is a case where I ought to encourage any splitting of hairs * * * I declare the number on board to be 700; nobody can say I am wrong, and I hope I am right (Laughter.) "The prize bounty awarded will be 3500 pounds." Any Christian community that becomes calloused to human agony and can thus forget the precepts of the gospel to the extent of laughing over discussions regarding rewards for killing its enemies cannot but be terribly damaged in its social and religious life.

Inordinate Greed Tremendously Accentuated.

Private conversations, declarations of conferences and Chamber of Commerce, and newspaper editorials, all prove that inordinate greed is tremendously accentuated as the war progresses. The primary commandment, "Thou shalt not covet" becomes more than ever a dead letter. Even the supertax on war created incomes is some times very tenderly applied by the Government. Munition workers want the war to last because of the big pay; share holders in armament concerns have a similar desire. The cry goes up from all over England, grab everything in sight; recoup ourselves for our losses by trade combinations to hurt all the world, if necessary, provided we gain wealth. The sober Christian look aghast at the situation and says "Where is the Lord Jesus; has he left us?"

The Premier of Australia Speaks Foolishly.

Premier Hughes of Australia is reported as saying: "This war has saved us from moral—aye and physical decay, for we were slipping down with increasing velocity into the very abyss of degeneration." He speaks foolishly; the boys' conscription that cursed Australia for a number of years before the war, and produced deplorable fruits in the young manhood of that country, as well as the record of young men turned back to Australia suffering from diseases contracted amid the vices of the Orient the past few years, are sufficient refutation of his bombastic utterances. Moral and physical decay are the fruits of the unholy system that political exigencies induced him to extol. The temporary exaltation that followed the outbreak of the war has been far more than wiped out by the sins and lowering of Christian ideals that have followed.

WINE MEN'S FIGURES CONFOUND THEM.

Franklin Hichborn.

The various "allied interests" have given out so much statistical matter to establish the importance of the wine grape in California Viiculture, that it is now possible to use these statistics to advantage.

Mr. Ed M. Shehan and his associates of the California Grape Protective Association, state in their widely distributed pamphlet, "How Prohibition Would Affect Grape Interests of California," that in this state 170,000 acres are devoted exclusively to the raising of wine grapes; 110,000 acres to raisin grapes, and 50,000 acres to table grapes.

From Another Angle.

Mr. Ed M. Sheehan and his associates, this time as respectively secretary and Commissioners of the State Board of Viticultural Commissioners in their Bulletin No. 6 dealing with the 1915 California Grape Crop, state that raisin grapes in 1915 brought the State more than $10,000,000; table grapes more than $9,000,000, while the selling value of the wine made in the state that year was less than $6,000,000. As the wine grape growers receive for their grapes less than one half of the selling value of the wine made from them, to allow the grape growers $3,000,000 for their share in 1915 in dealing most generously with the figures, and allowing an estimate much in excess of what they actually received.

Culls Must Be Included.

But this less than $3,000,000 worth of grapes used in making wine in 1915, did not all come from wine grape vineyards. We must not forget the culls from raisin and

table grape vineyards of the importance of which to California Viticulture, our "Wet" friends have insisted so strongly.

Mr. Sheehan, this time in his capacity of Secretary of the State Board of Viticultural Commissioners, in a letter to the California Development Board, dated July 10 last, states that "the total money value normally and annually" of these culls is $1,500,000.

If the table and raisin grape growers received "normal and annual value for their culls in 1915, the wine grape growers received only one-half of the money that was paid for wine grapes, $1,500,000.

Nine Dollars An Acre.

If the 170,000 acres of wine grapes yielded their owners gross returns of only $1,500,000, the owners of the 170,000 acres of wine grape vineyard received less than $9 an acre for their grapes.

If the 110,000 acres of raisin grapes brought more than $10,000,000 plus what the growers got for their culls, then the raisin grape growers received more than $90 an acre for their product, plus of course, what their very important (?) culls brought them.

If the 50,000 acres of table grapes yielded their owners more than $9,000,000, they received $180 an acre, plus again the valuable culls.

Thus, if we are to take Mr. Sheehan's figures, given at various times of course, and in his several capacities and to "prove" various points, the growers of wine grapes in California in 1915 received less than $9 an acre for them; the growers of raisin grapes, more than $90 plus their share of the $1,500,000 paid for culls; and the growers of table grapes more than $180 plus their share of the $1,500,000 cull by-product.

Figures May Mislead.

Now, the writer is not claiming that the figures given by Mr. Sheehan and his associates are always correct, or that they always lead to correct conclusions. In fact, I am inclined to believe as do many growers of raisin and table grapes that they over-estimate the value of the culls. And besides one wants to be on the safe side. When Mr. Sheehan and his associates are confronted with the logical conclusions of their own far-scattered statements, they are prone to cry, "Unfair, unfair," in a way about using their figures too recklessly.

Other Statistics Used.

So we won't hold Mr. Sheehan and his associates to their wine grape figures as given above, but will give them all the best of it by beginning all over again, using this time some of their "Statistics" which will be satisfactory to them. We do not have to be unfair to Mr. Sheehan and his associates. We can deal with them with the generosity of a sportsman angler, in a stream free of brush whose pole, reel and line are dependable, and who has his fish well hooked. Mr. Sheehan and his associates have dealt most generously with us in furnishing statistics. Figuratively speaking, pole, reel and line are good, and the hook will hold.

So, to give the fish most sportsmanlike tseatment, we will allow the best figures on the value of the wine grape crop which so far as we know Mr. Sheehan has given.

That Development Board Letter.

In his letter to the California Development Board, referred to above, Mr. Sheehan gives $1,500,000 as one-fourth the annual value of California wine grapes, which would make their value $6,000,000. It would be hard to make many wine grape growers believe that, but we will allow it.

If 170,000 acres of wine grapes produce $6,000,000 a year, they bring their owners less than $36 an acre, as against more than $90 plus cull values to the growers of raisin grapes; and $180 plus cull values, to the growers of table grapes.

How About Wine?

Such are the conclusions from the best statement for the wine grape which Mr. Sheehan has made.

It may be that Mr. Sheehan and his associates have given the wine grape acreage as larger than it actually is, and underestimate the table grape and raisin acreage, or have made other miscalculation. It is always possible that a gentleman may be mistaken.

But if they are mistaken what becomes of their elaborate statistics of the overwhelming importance of the wine branch of California Viticulture?

Same Figures Same Conclusions.

Curiously enough, the San Francisco Chronicle, which is not "dry," in applying the figures furnished by the California State Board of Viticultural Commissioners, arrives at about the same concluion as the writer, namely the growing of raisin and table grapes in California is dependable and on the increase, while the growing of wine grapes has not come up to expectations. The Chronicle in its issue of April 23rd says:

"The Viticultral industry of California is not expanding along the lines expected and predicted by its pioneers. In its infancy those who engaged in it were in the main under the impression that it would be chiefly, if not wholly, devoted to the production of a beverage resembling the light wines produced by France.

Americans Don't Like Wine.

"The belief was prevaelnt that Americans would learn the virtues of good vintage and eschew strong liquors in favor of the product of the vine. Naturally this assumption suggested the possibility of an annual output which might one day rival that of France, which already at that time closely crowded the billion gallon mark. But this dream has not been realized. Americans have not, as a rule, acquired a taste for dry wines, and the consumption of sweet wines has been comparatively small. California, perhaps is the only State in the Union in which the people are familiar with what are termed wines and use them habitually as an accompaniment to their meals, but it cannot be said that their use is general even in this State. Our Latin population use them to the exclusion of tea and coffee. They are, in fact, the chief consumers of the bulk of the commoner variety, and it may be added, they are a conspicuously temperate people.

Unexpected Development.

"Curiously enough, however, the viticultural industry has developed in directions not anticipated by the most optimistic boosters of early days. When the predictions that California would one day rival France as a wine producing country were being made, there was no suggestion of the possibility of shipping grapes for table consumption to less favored climes. Occasionally intimations were thrown out that at some future day we should be able to produce raisins, but there were few sanguine enough to perceive commercial possibilities in their production. Dried grapes

were not unfamiliar to the people of California even "before the gringo came," but their appearance and taste forbade the thought of rivalry with the three-crown imported product. If anyone considered the subject seriously he doubtless reached the conclusion that some day we should produce merchantable raisins, but it would not be before we had a big consuming population close at hand.

Table Grapes Boom.

The completion of the Pacfiic railroads, however, made possible that which a half century ago would have seemed an idle dream. The facilities afforded by them have enabled us to reach an enormous and constantly growing market with the products of our vineyards, but they are not getting to the consumer in the form we at first supposed they would. The people of the East are still as far from knowing good wine when offered to them as they were in the middle of the sixties of the last century, but they have a pronounced liking for our raisins and table grapes, which grows with increasing acquaintance.

Raisin Growers Prosperous.

"In 1915 California produced 248,000,000 pounds of raisins, whose market value was $10,000,000. An overwhelmingly large proportion of these are consumed in the East, and instead of importing from foreign lands, we are now exporting in competition with the best Spanish products. Of the total product of 124,000 tons, which represented an increase of about 35 per cent over the normal, 93,000 were of the muscat variety, the remainder being made up of Thompson seedless and sultanas and a few wine grapes. Owing to good organization and consequent effective marketing methods, the raisin industry of California proved profitable in 1915, and there is every reason for believing that the excellence of the product and its growing popularity will insure future prosperity to the growers.

"Of table grapes there were shipped to the East last year 9564 carloads, and about a thousand carloads were consumed in the State. The varieties chiefly shipped out of the State are the Flame Tokay, Malaga, Cornichon and Red Emperor. The magnificent appearance of the California grapes causes them to be in great demand for decorative purposes, and they are also appreciated for their flavor and other qualities. The export of table grapes is practically in its infancy. but the trade is expanding rapidly as improved methods of marketing are devised. The value of last year's product is estimated by the Viticultural Commission at more than $10,000,000; that of the Eastern shipments alone aggregated $9,514,000.

Wines Prove Disappointing.

"The normal product of dry wines is about 25,000,000 gallons, a quantity exceeded in several years, but last year only 21,571,000 gallons were produced, valued at about $4,000,000. In addition to this there was produced 4,035,240 gallons of sweet wine and 2,613,286 gallons of grape brand. Adverse Federal legislation was responsible for a large reduction of the output of sweet wines, which was only about 24 per cent as great in 1915 as in 1914, when 16,620,212 gallons were produced.

"According to the conservative estimates of the Viticultural Commission, the value of the table grapes, dry wines, sweet wines and raisins exceeded $25,000,000 in 1914. No figures for brandy are given. If they were added we might say that in round figures California's viticultural industry represents a value of nearly $30,000,000."

ONE OF THE MIGHTY!

That is the way a writer in the Herald and Presbyter heads an article concerning a Christian layman, long a resident of Indiana, and who spent considerable time in Southern California the last few years. We knew the man back in the '80's when in newspaper business in that State —that being also his business. We quote the article concerning him for the inspiration of others: "Not only were the people of Fort Wayne, Ind., greatly shocked by the recent death of Mr. E. A. K. Hackett, but the news of that death quickly flashed out east and west and crossed the ocean to the lands beyond. China, Africa and India have felt the influence of his life as well as the home lands.

"Mr. Hackett was an elder in the First Presbyterian Church of Fort Wayne and for many years has touched with blessing the lives of the thousands with whom he has bcome in contact in his home city and throughout the country.

"When he took charge of the Fort Wayne Sentinel, the oldest newspaper in the city, he was tested as to who was to rule in his life, Christ or the world. He was told by business men that he could not run his paper successfully unless he 'trimmed his sails' according to their winds. There came a real test when he must honor Christ or put his confidence in the world and its ways. It was a crisis. The life of his paper seemed in danger. He said: 'Lord, if you want me to fail I will fail, but I won't dishonor you by taking the world's way.' The die was cast. The winds were against him and it seemed that he would be compelled to suspend business. But the Lord has said, 'Seek first the kingdom,' etc., and he will take care of the rest. And in a remarkable way, just in the nick of time, 'man's extremity being God's opportunity,' God brought business to Mr. Hackett that at once lifted him and his paper out of danger, and God has steadily blessed him in a business way until he became a recognized power in the business world. He gave God all the glory and has remarked to the writer that the one desire of his life has been to use his means to the blesing of men as a steward of God.

"He has for years tithed his income and has used his influence to bring others into this close friendship with God in their business interests.

"Rev. Sol. C. Dickey, D.D., of Winona Lake, a brother-in-law of Mr. Hackett, speaks of him as follows:

"Although Mr. Hackett was a successful business man, he found time and sought opportunities for Christian work. He was proprietor and editor of the Fort Wayne Daily Sentinel, publisher of song books and had other business interests. He so thoroughly and systematically organized his business that for twenty years most of his time was devoted to the Lord's work.

"He was not only an ideal husband and father, but gave himself to special work. He was for many years a lay preacher, occupying the pulpits wherever he went, and never failing to encourage the discouraged pastors of smaller churches. He served his church in the General Assembly as a member of the Evangelistic Committee, on the Board of Foreign Missions and the Permanent Committee on Vacancy and Supply. He was especially interested in the work of foreign missions, having established the Hackett Medical College in Canton, China, his daughter. Dr. Martha Hackett, being a member of the Canton Medical College staff. He has for many years supported American missionaries in Africa and India in addition to a number of

native missionaries. His especial work at home was the Sabbath school, the jail and slum work. In his Bible were found these words: 'I always feel nearer to Jesus when I am in the Sabbath school than anywhere else, for Jesus loved the little ones so.' Again: 'I am glad I gave my heart to Jesus when I was a little boy, for otherwise I might be far from Him today.' He served the church at Fort Wayne many years as its superintendent and was also superintendent of the Sabbath school of the Immanuel Presbyterian Church at Los Angeles, and always taught a large class of boys in the Winona Sabbath school.

"For many years he has spent every other year in Los Angeles, and while there was made secretary of the Y. M. C. A., without salary, devoting all of his spare time in personal work with the chain gangs, in the jails and the hospitals. All through his Bible were found such references as, 'When I was in the county jail' or 'in the penitentiary' of such a State or in such a hospital. Truly he was one to whom the Master could say, 'I was sick and in prison and ye visited me.' Not only did he personally come in touch with the lost, but he made great use of the printed page, distributing millions of tracts. One of his last acts was to prepare a little mirror on which he had printed in the Chinese language the Gospel invitation to Chinamen, and thousands of the little mirrors are being sent to the missionaries in China.

"Mr. Hackett's great passion was the winning of souls. On his deathbed he asked his wife to take pencil and paper and write the following: 'I would rather win one poor, lost soul to Christ than to win a mountan of gold and silver'; also, 'The reason some people get so little out of their religion is because they put so little into it.' "

THE WORK THE WIFE OF A CONGREGATIONAL PASTOR IN OREGON IS DOING.

The article which we give here is taken from The Oregonian, who gave it under the following sub-headlines:

"Notable Accomplishments Are Those of Mrs. Edith Freeman Sherman, Wife of Corvallis Minister, Who in Addition to Making Prize Busts and Statues, Rears Her Children and Helps Husband with His Pastoral Duties."

The Oregonian proceeds then as follows:

An order for a bust done in bronze recently was received by Mrs. Edith Freeman Sherman, instructor of modeling and pottery at the Oregon Agricultural College. This order follows the unusual success of Mrs. Sherman's bust of Dr. Nicholas Senn, celebrated Chicago surgeon, replicas of which have been ordered for the third time by members of the Senn family and by leading historical societies of the country.

Mrs. Sherman has done notable work not only in sculpture, but in pottery as well, since graduation from the Chicago Institute of Art under the instruction of Lorado Taft. A print of her portrait in bronze of Dr. John Bascom, of the University of Wisconsin, is published in the Fine Arts Journal, in a review of the exhibit of Mrs. Sherman's work at the Chicago artists' exhibit. The Journal further says that Mrs. Sherman exhibited at the American artists' exhibition and at Philadelphia, where her portrait of Frederick A. Noble, D.D., was passed with credit by the jury, a most unusual distinction for a young artist.

Among her other exhibits well received are mentioned the portraits of General John C. Black, past commander-in-chief of the G. A. R.; Dr. Nevin Hyde, Dr. I. A. Freeman and Mrs. Ralph Harland. Her relief of Darwin has been highly praised for its "deep study in line and composition, delicacy and accuracy in modeling and for strength and individuality." Of her ideal groups is mentioned the "Three Fates," while the "Soldiers' and Sailors' Monument" at Waukegan, Ill., is noted for the fidelity with which the conception is carried out, as well as for the appropriateness and grandeur of the design and composition, showing the four arms of the service—infantry, cavalry, artillery and navy.

Mrs. Sherman joined the art staff of the college last fall and at once made her influence a strong factor of inspiration and instruction. She still carries her research work, and during her busy days at college succeeded in originating, by experiments with glazes, a peacock blue of beautiful tone and some dull glazes of exquisite metallic effects.

The Journal says that diligence as well as talent is observed in looking over her numerous and varied products. A glance at the photograph of herself and family of three small children must strengthen the conviction that her industry is exceptional. She is the wife of the Congregational minister of Corvallis, Rev. Edwin T. Sherman, so that in addition to her instruction work and art, her care of her family and her social obligations, she discharged the duty of helping look after the parish affairs. Of her work at this institution she says:

"It gives splendid opportunity to students to indulge their creative faculties. To mold and shape according to caprice is exhilarating, as well as educational. To form a shapeless mass of clay into a vessel of service or a thing of beauty expressed after one's personality is at once a joy and a benefit.

"Probable results of spraying and firing the pottery is a fascinating mystery. Each kiln opening reveals the new, the unique and the unexpected.

"As the work advances, the beauty of line and form combine more closely with fineness of texture and gradation of color. The whole soul's richness may pour itself out fully and freely.

"Scientific and experimental work with clays, glazes and firings in bisque and glazed wares is a field of fascinating endeavor. The charm of the unknown abounds, for each piece has its own individuality, which cannot be foretold or fully controlled.

"The handling of clay for pottery leads to the love for and the understanding of the best in modeling and sculpture. Working from the beauties of leaves, grasses and flowers, which lend themselves in a wonderful way to the unfolding of the forms of human life, opens the path to portraiture.

"There is a masterfulness in the control of the potter's wheel when the clay becomes subject to the potter's hand. Pouring the slip and making the molds and glazes require care and scientific accuracy.

"While true artistic ability is a requisite for the best start," concluded Mrs. Sherman, "those who are less artistic respond in a surprising degree to the touch of the clay as it lends itself to form and color. Clay modeling and pottery train the hand, the eye, the head and artistic sense."

"John 3. 16, is worth more than all the accumulated sacred books of the East."—J. N. Fradenburgh.

FOLK SONGS BY JUBILEE QUARTET FROM FISK UNIVERSITY.

Seventieth Annual Meeting of the American Missionary Association

Plymouth Congregational Church, Minneapolis, Minn., October 17-18-19, 1916.

PROGRAM.

Tuesday, October 17th, 2:30 p. m.

1. Organization.
2. Addresses of Welcome:
   For the City and State, Gov. J. A. Burnquist.
   For the University, Pres. G. E. Vincent, LL.D.
   For the Churches, Cyrus Northrop, LL.D.
3. Response: Pres. H. C. King, LL.D.,-Ohio.
4. Report of Treasurer, Irving C. Gaylord, Esq., N. Y.
5. Annual Survey of Executive Committee, Lucien C. Warner, LL.D., Chairman, N. Y.
6. Concert of Prayer, led by Rev. A. F. Beard.
   Memorial, Rev. J. W. Cooper, D.D.
   Memorial, Rev. A. L. Riggs, D.D.
   Memorial, Rev. W. H. Ward, D.D.
   Memorial, Rev. DeWitt S. Clark, D.D.

Tuesday, October 17th, 8:00 p. m.

1. Sermon: Rev. Allen A. Stockdale, D.D., Ohio.
2. Communion Service:
   Rev. L. O. Baird, Ill.
   Rev. G. H. Gutterson, Mass.

Wednesday, October 18th, 9:00 a. m.

Devotional Services: The First Commandment and the A. M. A., Rev. Harry Blunt, D. D., Minn.

1. Increased Efficiency and Broadening Influence, Rev. D. J. Flynn, N. C.
2. The Indian Yesterday and Today, Rev. C. L. Hall, D.D., N. D.
3. The Negroes of the Blue Grass, Prin. F. J. Working, Ky.
4. The Home and the Life of the American Highlander, Mrs. Robert C. Chapin, Wis.

Wednesday, October 18th, 2:30 p. m.

1. History, Scope and Influence of Fisk University, Pres. F. A. McKenzie, Ph.D.,Tenn.
2. From the Viewpoint of a New Recruit, Pres. F. A. Sumner, Ala.
3. Some Fresh Facts and Their Interpretation, Prof. W. H. Holloway, Ala.
4. What New Congregationalism Should Accomplish in Mission Fields, Rev. John R. Nichols, D.D., Ill.

Wednesday, October 18th, 8:00 p. m.

1. Opening Door to Latin America, Rev. Vincent Ravi Booth, Mass.
2. The Tercentenary and the American Missionary Association, Rev. Oscar E. Maurer, D.D., Conn.

Thursday, October 19th, 9:00 a. m.

Devotional Service: The Second Commandment and the A. M. A., Rev. Edwin B. Dean, Minn.

1. Observations of the Southern Deputation, Rev. Hastings H. Hart, LL. D., N. Y.
2. Secretarial Paper, Sec. H. Paul Douglass, N. Y.
3. Business Session, 10:30 o'clock.

Thursday, October 19th, 2:00 to 4:00 p. m.

Woman's Session: Hymn; Quiet Period; Fisk Singers.

1. Greetings from Woman's Home Missionary Union of Minnesota and Woman's Auxiliary of Plymouth Church.
2. Response: Mrs. Ida V. Woodbury, Field Sec. A. M. A., Mass.
3. The Story of the Year, Mrs. F. W. Wilcox, Sec. Bureau of Woman's Work, New York.
   Fisk Singers.
4. My Life Among the Indians, Miss Deborah Hall, N. D.
5. New Work of the A. M. A. in New Mexico, Miss Olive G. Gibson, N. M.

Fisk Singers; Prayer; Hymn: "America the Beautiful."
Social Hour, 4:30 o'clock.

Thursday, October 19th, 8:00 p. m.

1. Address: Rev. Frank G. Smith, D. D., Mo.
2. The President's Closing Address: Pres. Henry C. King, LL.D., Ohio.

NOTES AND PERSONALS.

The Rev. Robert Walker expects to end his work with Bethany Church, San Francisco, the last Sunday of this month.

At a church meeting in Santa Cruz last week the Congregational church in that city declined to accept the resignation of the Rev. Leslie B. Briggs.

The church at Niles has called Mr. Harley H. Gill, a student in the Pacific School of Religion, as supply for six months. Mr. Peter Ruf, another student, has been supplying for several Sundays at Bay Point and the church wishes to have him continue.

At the meeting of the Congregational ministers in San Francisco next Monday, Mr. George W. Dickie will give an address on "Labor and Capital." The following Monday there will be eight five-minute papers on, "The Gospel for the Twentieth Century." The persons who have been asked to give these are: The Rev. Messrs. Rowell, Frear, Rathbone, Palmer, Campbell, Preston, Brooks, and Patterson.

CHURCH NEWS NOTES.

Pacific Grove, Mayflower.—Seven new members were received into the church on Sunday, the 8th. Three of them joined on confession. These do not replace in numbers our recent losses from town; but in the face of those losses they cheer the church a good deal. The new pipe organ is a constant joy.

Guerneville.—Reports at the annual meeting last week showed the greatest gain in all departments of the church for many years. The finances are in the best condition, with an established salary and all other obligations met in full. This was the largest attended meeting in years, and good spirit and perfect harmony was characteristic of the work carried on in the church continually.

Glendale.—Six persons, all adults, were received to membership at the last communion service. Mr. Willisford began on October 8 a series of Sunday evening addresses on "Christian Healing." Sunday morning topics are for October: The Place of the Psalms in Worship; The Psalms and Music; The Psalms in Daily Life. These are to be followed by a study of several Psalms—from Sunday to Sunday.

Soquel.—The Soquel church received six new members at the Oct. 1st communion, three by letter and three by confession of faith. The entire church has been newly plastered, tinted and decorated. All bills are settled. Rev. W. J. Speers notified the church Sunday morning, the 8th, that he will not be a candidate for the pulpit after the annual meeting January 1st. With a beautiful parsonage, a most charming country and a newly renovated church building, Soquel should be a desirable field.

Martinez.—The pastor used the stereopticon the other evening for the first time. One night before that Sunday three of the electricians from the "Shell Works" came to the church after supper, ran in the wires, cut in a special switch and made permanent connections, tried out the lantern and they came Sunday night to see "how it worked"! Such voluntary expert help is appreciated. Rev. Wm. M. McClurg, a Presbyterian evangelist for children, has been holding a week's meetings for boys and girls. He uses the lantern very effectively, giving pictures on the Holy Land, followed by a brief, simple talk. Over 20 children took the stand. The pastor is spending most of the week at Berkeley at the Seminary celebration.

LOS ANGELES ASSOCIATION PROGRAM.

The Los Angeles Association meets next Monday and Tuesday at Santa Ana. At the first session, at 10:30 Monday morning, there will be three addresses on "The Business of Preaching." "What Shall We Preach About?" by Howard D. French. "How I Prepare My Sermons," by George A. Andrews. "How Make the Sermon Interesting," by D. F. Fox.

The afternoon will be given, first, to "The Business of Missions."

Mrs. George N. Clark: "Missionary Education in the Church." Miss Helen Babron: "New Opportunities for Women in Christian Service." W. O. Wark: "Our Mexican Problem in Southern California."

Then will come "Conference Lights and Shadows" by Superintendent Kenngott; and a biblical exposition, "The Son and the Father," by F. E. Knopf.

Monday evening, Chester Ferris, the Moderator, will speak on "Is the Church Master of Her Task?" And H. K. Booth on "The Revival of Prophecy."

Tuesday morning there will be a sermon on "Gifts and Altars," by T. O. Douglas. And William Davies will speak on "The Pilgrim Tercentenary and the National Council in Los Angeles."

Tuesday afternoon there will be four addresses on "The Young People and the Church." "The Problem as I See It"—J. M. Schaefle. "Christian Endeavor: Is It the Solution?"—W. H. Hannaford. "Boy Scouts and Kindred Organizations"—H. H. Weitkamp.

"Can the Sunday-school Meet the Need?"—A. B. Strong.

The closing address will be on "The Challenge of Our Problems," by L. P. Hitchcock.

A UNIQUE SERVICE OF INSTALLATION AT SAN JOSE.

At the First Congregational Church, San Jose, California, of which Rev. E. A. King is the minister, a unique service of installation was held Sunday, October 1st.

On the order of service printed on the church calendar were the words "Installation of Officers of the Y. P. S. C. E.".

The president of the society, Mr. Richard Bartle, called off the names of the officers of the society and as he did so they came forward and stood before the pupit. Mr. King then said, "This is a unique service, perhaps never before observed in this church. These young people have been chosen by their associates to be the leaders of the work of the young people of this church for the coming winter. Our new society is a part of a vast throng numbering 4,000,000 young people of all races and colors and languages. It has proven its worth as an organization for Christ and His Church among all types of young people. You young people have been selected to be leaders in all the varied departments of our young people's activities and I congratulate you upon your opportunity for service. Speaking in behalf of this church of which the Christian Endeavor Society is a part I commission and install you to this sacred and happy task and extend to you the right hand of fellowship. Remember that it is the church to which you belong that commissions you to this work and we all bid you God speed in your endeavors."

The service was interesting and impressive and caused everyone involved to feel the importance of the young people's work as well as to make them understand that Christian Endeavor is just as much a part of the Church as the Sunday school or any other organization in the Church.

The new society starts off with enthusiasm and serious purpose. It will work along the broad lines of general activity having not only its devotional side but its social, educational, citizenship and other departments of work. Great things are expected from it this year.

Some earnest enthusiasm of life is the effectual cure for all disquiet. There will always be minor cares and troubles for those who are at leisure to attend to them, nor can we be rescued from these except by interests and pursuits that take us out of their region."—J. H. Thom.

A DAY OF UPLIFT.

Such did the Annual Meeting of the Branch and Union for Northern California prove to be. The radiant sunshine which gladdened all hearts, the cheerful activity of Plymouth Center on the way through the court and the cordial welcome of the Plymouth ladies at the church door left nothing to be desired for a setting; and as for the program, not one of us there but coveted the privilege of hearing it for every woman of our acquaintance.

As Miss Richards, the President of the Branch, was unable to be present, Mrs. H. Melville Tenney presided at the morning session.

Mrs. C. A. Kofoid, lately returned from a tour of the Orient, led the devotional service, after which followed the reports, full of interest, showing a good year but dwelling with most emphasis upon the plans being formulated to make the next year one showing yet greater results.

Two new officers were to be noted among the number, Mrs. Ray Gilson, Secretary of Young People's Work, and Mrs. Roy Campbell, Secretary of Literature for the Branch.

Four of the Associational Secretaries were present to give their reports in person, the others being represented by letters. All were decorated with flowers, Mrs. Perkins having introduced her field report as a garden.

Then was heard the message of Rev. Aric B. DeHaan, American Board representative at Pang Chwang, China, who with Mrs. DeHaan and the baby is returning to his field after a year of furlough.

It was inspiring to hear his words of faith in regard to Christian work among the Chinese, how he had gone out seven years ago fresh from college, full of high ideals which classmates prophesied would be considerably lowered after contact with life in the Orient; to hear him declare that his faith in the essential brotherhood of man was not weakened but rather strengthened by seven years' knowledge of the Chinese at close quarters.

The progress of Christian development was traced from the days of Robert Morrison and his twenty-five years of effort which brought in but three converts, to the days of the Eddy meetings where thousands of students of the Government Universities signed cards promising to investigate the Christian religion seriously.

It was with a thrill that we listened again to the recital of the vast service rendered the international relations between China and the United States, by that noble statesman, John Hay, in preserving the integrity of China when the Allied Powers threatened to dismember it after the Boxer trouble, and in returning the indemnity money; acts distinctly Christian in their motive and essence which will be to us as a strong bulwark in the future struggle between the East and the West which seems bound to come.

We have prayed for the doors to open, it is for us to improve the opportunity now confronting the missionaries on every hand.

A bountiful luncheon was served in the Gymnasium, during the progress of which Rev. Alfred Hare spoke on the Prohibition Amendments, not needing to convince us of their justice, but furnishing us with ammunition with which to meet the arguments of the enemy, and cheering us with the evidences of interest in all quarters and the prospects of success.

Mrs. F. J. Van Horn, president of the Home Union, presided at the afternoon session. The general subject was The Stranger. Miss Lillie Walker was the first speaker. Her work in the Traveller's Aid Society brings her into direct contact with the Stranger at Our Gates.

We were made to see the surging throng which passes through our railroad stations, often tossing up little bits of human driftwood which the good workers seize upon and convoy to proper channels.

Miss Martha Chickering of the Immigration Department of the Y. W. C. A. gave us glimpses into the problems of the Stranger Within Our Gates, but not yet absorbed into our American life. The difficulties of these poor foreigners, often transplanted from the Middle Ages of Southern Europe to Twentieth Century Americanism in one swift transition, were graphically put, and our hearts went out in sympathy to the poor women unable to learn English and American ways and whose children despise them for it. The thought of the menace of such a generation growing up without parental discipline was disturbing.

We were told of the efforts being made in Japan by the Y. W. C. A. authorities there, to utilize the months spent for official inspection by the Picture Brides at the point of debarkation, in teaching them the mysteries of American household life, that they be not thrust into a new country absolutely ignorant.

The Yu Ai Kai, or Society of Friendly Love, was spoken of as an agency devoted to the better understanding of the Japanese women in our cities.

Rev. M. G. Papazian, pastor of the Armenian Church at Fresno, gave a masterly address on the subject, "The Stranger as Our Neighbor." Having himself passed through the stages outlined in the afternoon program he stood as a fine example of the one-time Stranger but now a Brother in Christian fellowship. Statistics were made vital and full of interest under his touch, a little alarming perhaps until we remembered the forces at work under intelligent leadership to mold and fashion the new elements and make them contribute to the richness of our national life. But that such a transformation does not come by chance was emphasized, and our duty was made clear to adequately support the agencies now organized and to realize our opportunity for personal work whenever we come into contact with these Strangers.

It was with deep feeling that we stood to sing "America" at the close of the day's program, and the words of the last verse voiced a prayer that was in all our hearts. Such glimpses had been vouchsafed us of the new world-consciousness, the potentialities of the future, and of our individual responsibility to make it glorious, that we put a new meaning into the words:

"Our fathers' God, to Thee
Author of Liberty,
To Thee, we sing.
Long may our land be bright
With Freedom's holy light,
Protect us by Thy might,
Great God, our King."

E. S. B.

JOBLESS PREACHERS.

If Dr. McLeod was correct when he wrote, "It is not too much to say that the Church can not live on earth without a Sabbath"; and if Dr. Eldredge, the Presbyterian divine, was not mistaken when he stated, "I believe if we lose our Sabbath we may just as well lock up our churches and go out of business"; and if John Calvin was right when he declared that "The Church can not long survive without the Sabbath," then it follows that when the Sabbath is

lost the Church will die. And when the churches are dead the pastors will be out of a job.

The Church can prosper in the midst of saloons, as is evidenced in Norway, Sweden, Scotland, and Canada. But the Church will perish when the Lord's Day is converted into a holiday, devoted to Sunday business, common labor, and worldly sports and amusements. The history of the Church in continental Europe, Mexico and South America will bear out this statement.

The state of Oregon has always had a Sunday closing law. The final revision of it was made by the Legislature of 1903. So the present form of the law is but thirteen years old, and not sixty years old as asserted by its opponents.

It is by no means a "blue law," in the sense of being an extreme measure, as it has been represented by the public press. There is no drastic provision in the law. The Attorney General describes it as follows:

It prohibits the keeping open of any store, shop, grocery, bowling alley, billiard room, or tippling house, for the purpose of labor or traffic, or any place of amusement on Sunday or the Lord's day, excepting theaters, drug stores, doctor shops, undertakers, livery stables, butchers and bakers, under a penalty of a fine of not less than $5 nor more than $50.

This is the law that the pool room interests and certain merchants who keep their stores open on Sunday propose to repeal at the November election, by misleading the majority of the voters to support their bill numbered 312. But all who favor keeping Sunday as a day of public rest and who are opposed to Sunday pool-rooms, will vote "313 X No."

Unless the majority is secured against this repeal bill, the state will be without any Sunday law after November 7th, except the barbers' law. Any other form of business or labor and all kinds of amusements will be legalized, so far as state law is concerned.

Will not every pastor in the state preach on this subject before election? It is a crisis. Shall Oregon return to pagan customs?

Will not every pastor give short articles each week to the local press, explaining to the people why they should vote against this repeal measure?

Will not each church appoint a committee to work at the polls on election day to defeat this vicious bill?

The life of the Church, the welfare of the home, the prosperity of the state are in the balance. The Sventh Day Adventists will vote to maintain Sunday pool-rooms. Let the friends of Sunday observance rally to the fight. The bill which was drafted and advocated by the Weekly Rest Day League is not on the ballot, because only one-ninth of the 450 pastors to whom the initiative petition was sent for signatures returned them to our office. The people would have gladly signed the petitions had they been circulated. But we can save the existing law by defeating the repeal bill, then ask the next Legislature to amend and improve it. The King's business requires haste.

G. L. TUFTS,
Supt. Weekly Rest Day League.

Beyond all wealth, honor, or even health, is the attachment we form to noble souls, because to become one with the good, generous, and true is to become in a measure good, generous, and true ourselves.—Thomas Arnold.

The Home.

THE INSPIRATIONS OF BURDEN-BEARING.

Burden-bearing seems to be one of the more somber aspects of life, and there is a strong tendency among us these days to select only the sunnier or more brilliant aspects of the Christian life. There is a kind of conspiracy to keep in the back-ground all the severer experiences, and if we feel burdened it often seems to us our best wisdom to hide the fact and put a good face on the matter. But the gospel always fronts the facts of life, and a part of its good news is that it is no disgrace to feel the weight of work or trouble or sorrow. Before Christ came people were stoically hiding all this. They knew it was better for them to keep still about it, but when he came he invited men and women to bring it all out. We learn to act too much as if nothing had happened, when all the time our hearts are aching. Such repression is far from the situations that Christ brought to pass. He encouraged men to let it all out, and one and all they looked nobler and more beautiful in the pages of the gospel because of burdens that were relieved.

Much of the hesitation and cheerlessness of the religion of to-day is due to the fact that we do not know just how far we ought to go in expecting relief. Being a Christian to-day, as in other days, is apt to seem more like doing vast and arduous things for Christ than regarding him as one who has done great things for us. But our Christian life has reached a crisis when we know that it has become a dead heave against obstacles, and is no longer a lift or a relief.

How heartily and healthily the New Testament deals with burdens! It never grows morbid about our difficulties, and it never underrates them. It invigorates the whole atmosphere of human society by its recognition of them, and instead of making them an exceptional matter, treats them as the materials of nobler life. Something greater than mere sympathy or pity is invoked. To bear one's own burden is worthy of our manhood; to lift those of others does not mean that we have found a less favored task in life. The tone of resignation does not pervade the words of the apostles about the bearing of burdens. It is a man's job, and worthy of the best in us. And it is not only, nor even "mostly," in what we call aggressive, creative, or constructive work that we learn the most, but in work that goes back and picks somebody up. Ambitious natures are apt to long for work that is brilliant and new and will give them much that is creditable to them to show for their efforts.

Dr. Dale once said in regard to our natural desire to do something brilliant that it was well we should wish it, but that men should be brilliant for Jesus. And indeed the most brilliant turn our lives ever take is when, after long stupidities and commonplaces, we lend a hand in lightening the weight some one else carries. Life will never be very brilliant for any one who relegates the necessities and hardships and trials and opportunities of his fellow-men to the category of the uninspiring.

It is no disgrace that we need great help to bear the weight of life and duty. It is only a disgrace when we are

too proud to be helped, and have tried to conceal the truth that we needed anything. That is the way we must look at the trial or heaviness which is making life hard for us at any time,—not as proof that we are merely poor creatures, but that we know life more truly as it really is, and are in the way to know more of God. Some speak almost godlessly of their load as if life had become a mean enterprise with them and their best days lay in the past. For the true Christian life is never in any stage of it a mean enterprise. Whatever turns it takes it is worthy of all the faith and effort we are capable of.

Our burdens are lightened by being ennobled. To know that it is not a meaningless experience when trouble comes, or ability is inadequate, that it does not mean that God's process with us has stopped, nor that we have become useless experiments, this is lightening our burden. It is lightened, too, when we know that it has strengthened our backs for greater service later on in days that are to be when we shall forget all about what particular burden it was that gave us the strength which we then employ with such joy and freedom. We must be willing to be helped.

And when it comes to the matter of bearing one another's burdens, let us not grow loosely sentimental about it. We shall have grown to a much higher spiritual stature than we at present have when we even begin to realize that people have them. After hearing, in traditional ways, that life is hard and full of trial and affliction, we look about among the people we know and we do not see that they are not pretty well off. They seem even quite proud and self-sufficient and in little need of us. Indeed, they often seem to despise the efforts we make, they repel our advances, and we wonder where all these burdens are.

If people are rich and able to get themselves what they wish we are apt to assume they have no further needs. We know from our own experience how often when we were at our neediest and most desperate we put on that look. All we had in the world could not lessen the heartache we felt. But some one who knew nothing about our condition came our way with a great heart, and a big, loving spirit, and we confessed our burden. It may be that nobody comes to us just because we have not the spirit in whose presence the burdened let out their trouble. In the presence of Christ all kinds of necessity and sorrow revealed themselves, because they knew they were in the presence of some one who felt for them.

The heart cannot grow bigger without divining how burdened people are. We do not see it at all at first. What can there be wrong with that life which we see so often, and that seems more than self-sufficient? Well, we do not half know what people suffer from their temperaments. Every heart knoweth its own bitterness, and its most persistent form of fear and anxiety may never be divulged even to the closest friend. The nervousness that people endure in connection with their work, their fear for the future, the precariousness of their position, their aspirations, —these and every other variety and complication of trial beset those who are about us all the time. They may have learned to mask it, and to carry it off lightly; but the one who learns to love and carry an open heart toward his fellows, toward all men, will be cheered by revelations of dependence and gratitude he can never forget. We ought always to go among men with the conviction that we may be touching lives that are burdened.—Sunday School Times.

For The Children.

BABY'S SONG.

(Supposed to be sung by a little girl of seven or eight years of age.)

Mother is singing the baby to sleep,
So I can do nothing but whisper and creep;
But somehow I don't want to make a noise,
Or even play with my dearest toys
When she sings that old song
I have known so long:
"Hush! my little one, go to sleep,
And mother will give you the moon to keep!"

Isn't it silly? But then, you see,
When I was little she sang it to me;
And somehow I like to hear it again,
For it's warm like the sun, tho' it tinkles like rain—
Just like the rain—
On the window-pane:
"Hush! my little one: go to sleep,
And mother will give you the moon to keep!"

I watch the golden moon in the tree,
And then I come close to mother's knee,
Till I almost believe that her song is true,
And I feel as if I were a baby too,
When I hear that old song
I have known so long:
"Hush! my little one: go to sleep,
And mother will give you the moon to keep!"

—Mary R. Pridham.

BILLIKENS AND THE CRYING GIRL.

It was a very sober-faced little eight-year-old boy who sat on the doorstep with his elbows on his knees and his chin in his hands.

"Lonesome, Billikens?" asked his mother, opening the door behind him.

"I can't get used to doing without Tige," he answered, with a queer catch in his throat. "I miss him as much as I did the day that automobile ran over him."

Mrs. Carter stooped and patted her son's red cheek. "You shall have another dog as soon as we can find somebody with a puppy to give away," she said, gently. "Father isn't able to buy you one. Now, if you wish, you may go and play with Tommy Watkins until noon."

Billikens pulled up his cap over his curly head and started down the road toward Tommy's home. Instead of skipping along, whistling, or singing, he walked slowly; and he wasn't thinking of Tommy Watkins at all; his mind was full of Tige. "A dog is the best chum a fellow can have," said Billikens to himself. "He's always around when you want him. Even at night he doesn't have to go home like a boy. He sleeps right on the floor by your bed. If you wake up in the dark, you can reach down and touch him; and he licks your hand and wags his tail, and is company for you. Oh, I do want a dog!"

Remebering that there was no Tige on the rug now, Billiken's eyes filled; he had to clamp his eyelids together and hold them tightly shut to keep the tears from squeezing

through. While his eyes were thus closed, Billikens heard an odd, snuffing noise. Looking, he saw just around the corner a little black-headed girl. She was sitting upon a rock at the roadside, with her arms crossed upon her knees and her face buried in her arms; and she was crying.

"I wonder what is the matter," thought Billikens, stopping in the middle of the road. "Girls are always crying about something, though," he said, and started on again. Yet the sound of her sobbing made him uncomfortable. "Anyhow, it's none of my business," he told himself. "I've got troubles of my own. Still, she's pretty small to be alone I 'spect she's not more than six years old. "Maybe she's lost. Aw, I don't want to be tagging cry babies home!" said Billikens, crossly. Frowning, he stopped and looked back. "Tommy and I won't have any time to play."

At that moment the little girl gave a sob louder and more piteous than any she had yet uttered.

"I suppose I'll have to see her," sighed Billikens, walking toward her. "Are you lost, little girl?" he called.

"No," she answered, without looking at him. "I live in the brown house up yonder on the hill."

"Then what is the trouble?" questioned Billikens, walking toward her. "Are you hurt?"

"Y-yes," she replied, in a shaky voice. "My feelings are all mussed up inside of me."

"What mussed them?" Billikens was to polite to laugh at her funny speech.

For the first time the little girl lifted her head, and Billikens saw a very woeful and tear-stained face. "We're going to move away—'way off on the cars," she wept—"and daddy says I've got to leave Toby here."

"Who is Toby?" asked Billikens. By this time he was quite close to her. "A cat?"

"I should say not," sniffed the little girl. "Look!" She spread her apron, allowing Billikens to see what she held in her lap.

Toby was a fat black-and-white fox terrier pup.

"Ah-h!" gasped Billikens, and dropped on his knees. He pressed his face to the soft, warm body and felt Toby's pink tongue touch his cheek. "You say you can't keep him?" asked Billikens.

That started Toby's mistress to weeping afresh. "I can't," she cried, "and I just know he'll starve; nobody wants him."

"I do," eagerly declared Billikens. "Please give him to me."

The little girl snatched Toby up and cuddled him against her breast. "Will you feed him and love him better than anything? Cross your heart?" she asked.

"I will," promised Billikens. "Cross my heart—double cross."

The little girl kissed Toby's funny black nose, hugged him so hard that he yelped, and put him into Billikens' arms. Then she ran swiftly up the hill toward the brown house.

Forgetting Tommy Watkins, Billikens hurried homeward. "If I hadn't tried to help a little girl who was in trouble," he told his mother, "I wouldn't have Toby now." —Christian Observer.

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BEST THINGS.

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